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S E R M O N

Preached in W E L S H before the

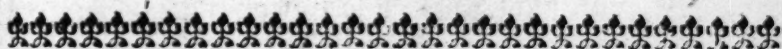
British Society

In the C H U R C H of

S^t. Mary-le-Bow, L O N D O N,

Upon S^t. D A V I D'S-D A Y, 1722.

By *W. W O T T O N*, D. D.



P R E G E T H

A Bregethwyd yn E G L W Y S

Mary-le-Bow yn Llundain,

O flaen y

G Y M D E I T H A S

O

Hen Frutannjeid,

Ar Ddyddgwyl *D D E W I*, 1722.

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S T E W A R D S

OF THE

Society of Ancient Britains

Annually meeting in L O N D O N,

For the YEAR MDCCXXII.

GENTLEMEN,

YOU have here a Discourse which was first preached, and is now published at Your Desire. I have subjoined the same in *English* for the sake of those who possibly might have the Curiosity to see what an *Englishman* would say upon such an Occasion. The Intention and Design of these Your Annual Meetings is extremely laudable.

It

DEDICATION.

It was a mutual Happiness to both Nations, that after long and bloody Struggles we at last coalesced into one People. It is an Honour to You that You have the Book of God so accurately translated into Your own Language. You have also the Usages and Constitutions of Your Ancestors still extant in Your Mother-Tongue. It argued a true Love for Your Country to preserve such a Record so long entire. *France* has no Monuments left of its primitive Language before *Julius Caesar's* Time; the *French* must apply themselves to You, if they would know what Tongue the old *Gauls* conversed in. *Spain* has little or nothing of their original Tongue to boast of. The poor Remains of the old *Cantabrig* Language are by no means comparable to Your ancient Stores. And yet though Our Island was brought under the same Yoke with those populous and mighty Nations, and Your Forefathers submitted to the *Romans* for near four hundred Years, You continued a distinct People all that Time. You have now, for near two hundred and fifty Years been governed by Princes of Your own Blood, and We have all had the same common Sovereigns. We rejoice to see a People under the same Allegiance with Ourselves praising God in their own Language in Our Capital City. We desire Your Happiness equally with Our own

D E D I C A T I O N.

own. And there can be no Happiness where Brethren do not *dwell together in Unity*. The Method You take is the likeliest Way to preserve and increase that Brotherly Love. And the Designs which Your Nation has so well begun, and so successfully forwarded towards the Support of Your indigent Brethren, and the Instruction of their Children in Our Metropolis, will, by a mutual, a friendly, and a cheerful Correspondence Annually in this Place, by God's Assistance, be a lasting Blessing to Yourselves and Us.

I am with great Respect,

LONDON,
March 22, 1722.

GENTLEMEN,

Your faithful humble Servant,

W. WOTTON.



R O M. XV. 4.

— *Whatsoever things were written afore-time, were written for our Learning; that we through Patience and Comfort of the Scriptures might have Hope.*



THESE Words are an Inference made by the Apostle S. Paul, upon his having quoted a Passage out of the *Psalms*, which the *Romans* (to whom he wrote) might not otherwise probably have looked upon as so very pertinent to the Subject of which he was speaking at that Time. He was discoursing to them in the foregoing Chapter of a Question then much controverted among them, namely, Whether it was lawful to eat of any thing that had been sacrificed to an Idol, which Crime the Heathens were then guilty of. After he had at large stated the Bounds of their Christian Liberty, and shew'd how far they might assert it, and wherein they ought to

abridge



RHUF. XV. 4.

*Pa betheu bynnag a 'sgrifennwyd
o'r blaen, er Addysg i ni yr ysgri-
fennwyd hwynt; fel trwy Ammy-
nedd a Diddanwch yr Ysgrythureu
y gallem gael Gobaith [neu, fel y
mae yn y Jaith wreiddjol, y caffem
Obaith.]*



Geirjau hyn canlynjad ynt a whaeth
S. Pawl yr Apoldol pan adroddodd
efe Fan o'r Salmau, yr hwn pei am-
gen ni edrychafai'r Rhufeinjeid (at
ba rai yr oedd efe yn 'sgrifennu)
wrth debyg arno megis mor ber-
thynol i'r Tefdun oedd ganddo ef yn llaw y
pryd hynny. Yr oedd efe yn llefaru wrthunt yn y
Bennod o'r blaen am Gwefdjwn yr oedd mawr
ymrafael y pryd hynny rhyngthunt o'i blegid, sef,
Ai cyfreithlawn fwyta o'r petheu a aberthid i Ei-
lun, rhag iddunt trwy hynny fod yn gyfrannogjon
o'r Pechod o rod-di Parch i'r cyfryw Eilun, yr hyn
yr oedd y Cenhedloedd yn euog o hono. Wedi
dangos o hono yn ehelaeth iddunt derfynau eu
Rhydid Crisdjanogol, a mynegi pa mor bell y gall-
ent

abridge themselves of it, for fear of giving Offence to their weaker and more uninstructed Brethren, he exhorts them to a mutual bearing with one another's Infirmities by the Example of Jesus Christ in the Psalmist, Psalm lxi. 9. *The Reproaches of them that reproached thee fell upon me.* i. e. He was grieved and his Soul was troubled whenever the Honor of God, his Worship, or his Law was vilified and blasphemed; so that he pleased not himself by letting things go as they would, but was sincerely concerned and took part in every thing that happen'd well or otherwise to the People of God. Now upon S. Paul's quoting this Text, it was obvious for the Romans to reply, What does this concern us? David here probably speaks of himself; he was King of Judah, and the Care and Concern of that Church and Nation was peculiarly entrusted with him by God. Had he not had a Fellow-feeling in the Good and Evil of his Country, he had betray'd his Trust; this was his immediate Business: But this, say they, is not our Case, and so we who are private Christians are under no Obligations either to abridge our selves of our Liberty for other Men, or to be concerned so grievously at Evils which we do not ourselves commit. To take off therefore this Objection which was so obvious to be made, S. Paul subjoins the Words of my Text, *Whatsoever things were written afore-time, were written for our Learning; that we through Patience and Comfort of the Scriptures might have Hope.*

The

ent ei arfer ef, ac ym mha fefur y dylent ym-
 wrthod ag ef rhag iddunt rwyfdro eu Brodyr, a
 bod yn dramgwydd i'r rhai oedd weinjeid, y mae
 efe yn eu cynghori hwynt i gynnal gwendid eu
 gilydd trwy ensampl Jesu Grisd, am yr hwn y
 dywedir yn y Salmydd mywn ffordd o Brophwy-
 doljaeth, *Gwaradwyddjad y rhai a'th waradwyddent*
di a syrthjodd arnafi^a; hynny yw, Yr oedd yn flin
 gantho ef, ac yr oedd ei Enaid ef yn ymosidjo pa
 bryd bynnag y diysdyrid, ac y cablid Anrhydedd
 Duw, ei Addoljant, neu ei Gyfraith ef, fel nad
 oedd efe yn rhyngu ei fodd ei hunan trwy adael
 pethau i fyned fel y mynnent, eithr yr oedd efe yn
 cydymffurfjo ac yn cydnawsjo oddifrif a Phobl
 Dduw ar bob achos, na da na drwg a ddamwein-
 jai iddunt. Ac ymma pan oedd S. Pawl yn cry-
 bwyll y Tesdun hwn, peth naturjol oedd i'r Rhu-
 feinjeid ofyn iddo ef, Beth yw hyn i ni? Tebyccaf
 gennym fod Dafydd yn siarad ymma am dano ei
 hun: Yr oedd efe yn Frenin Juda, ac fe ddarfu i
 Dduw ymddirjed iddo ef yn enwedig am ofalu ac ed-
 rychat yr Eglwys a'r Genedl honno. Fyysai efe heb
 fod yn ymglywed a Llwyddjant ac Allwyddjant ei
 Wlad, efe a fuasai yn euog o Dduw trwy ymddir-
 jed; ei ddyled digyfrwng ef o'r hyn: Ond nid
 dymma'n cyflwr ni, meddant ni y, ac am hynny
 nid ydym ni Grisdjanog jon preifat yn rhwymedig
 nac i ymwadu a'n Rhydid er mwyn dynjon eraill,
 nac i ymosidjo mor ddygnchwerw o herwydd
 Trallodjon nid ydym ni yn achos o honunt. Er
 mwyn ateb yr amheuaeth hon, a oedd mor na-
 turjol i'w gwneuthur, y mae S. Pawl yn chwanegu
 geirjeu fy Nheshdyn i: *Pa betheu bynnag a'sgrisen-*
nwyd o'r blaen, er Addysg i ni yr ysgrifennwyd
hwynt, fel trwy Ammynedd, a Diddanwch yr Ysgr-
thureu y gallem gael Gobaitb.

The Sense of which Words is so plain, that I shall not go about to make them clearer; but draw from them this plain Inference, That the Writings of the Old and New Testament, as they were inspired by God, so they do in every part of them, the Practices of others, as well as the Precepts which direct us, belong to us, are written for our Instruction, and not barely for the Age in which they were composed, that we should immediately think that we have an Interest in them, and consequently make such Applications from them to ourselves as our Circumstances and Condition warrant and require us to make.

The thing therefore which I shall speak to at this Time shall be, to shew you how you may read the History of Scripture Examples and Patterns with such Profit, that in every Condition of Life they may be Guides and Directions to you how you should walk, so that not only through Patience and Comfort in times of Adversity and Tryal, you might have Hope, but that in times of Prosperity, when you think yourselves out of Danger, you may see how those wise and holy Servants of God steered their Courses, so as to attain that Recompence of Reward which was the End of all their Labours.

We are positively commanded to search the Scriptures; that is the Law and that is the Testimony; from thence we are to take our Instructions to gain that Return for our Pains, which there also is alone proposed to us. The Text also tells us, that these things are written for our Instruction: David in the lxxixth Psalm, *ψ. 9.* speaks as in his own Person of his Concern for the Honor and Worship of God; *the Zeal of God's House had eaten*

Y mae Ysdyr y Geirjeu hyn mor amlwg, fel na raid i mi esbonjo mo honunt: y cwbl a wnafi gan hynny yw cynnull yr Athrawjaeth eglur hylithr hon oddi wrthunt, sef, Am Ysgrifennadeu yr Hen Desdament a'r Newydd, yr holl Ysgrhythur, megis ag y mae wedi ei rhoddi gan Ysbrydoljaeth Dduw, felly ei bod ym mhob rhan o honi, Ymarfer eraill yn gyftal a'r Gorchymmynnjon a'n hyfforddant ni, yn perthyn arnom ni, wedi ei hysgrifennu er addysg i ni, ac nid yn unig er lles i'r Oes ym mhaun y cyfansoddwyd hi; fel ag y dylem ni feddyljed yn ddiannod fod i ni ran ynddunt, ac yn gallynol eu gosod o honom attom ein hunain yn y cyfryw fodd ag y bo ein hamgylchjadeu a'n cyflwr ni yn ei warantu, ac yn gofyn gennym ni wneuthur.

Y peth a lefarafi gan hynny arno yn bresennol fydd hyn, y sef, dangos i chwi pa fodd y gellwch ddarllen hanes yr Ensampleu a'r Cynddelweu ysgrythuraidd mor fuddiol ag y byddont i'ch arwain a dangos iwch' pa fodd y rhodjoch trwy gydol eich bywyd, nid yn unig fel trwy ammynedd a diddanwch y caffoch obaith yn amser adfyd a phrofedigaeth, eithr hefyd yn amser gwynfyd, pan feddyljoch eich bod yn ddiangol, y gweloch pa fodd y darfu i ddoethjon a sanctaidd weisjon Duw, ymddwyn eu hunain fel y caffent Daledigaeth y gobrwy yr hon oedd diwedd eu holl lasur.

E orchymmynnir yn bendant i ni chwilio'r Ysgrythureu. Dyna'r Gyfraith, a dyna'r Dyddjolaeth. Oddi yna y mae i ni gymmeryd ein hyfforddi fel yr ennillom y Tal hwnnw am ein poen, yr hwn a gynnygir i ni yno yn unig. Y mae'r Tefdun hefyd yn dywedud wrthym ysgrifennu'r petheu hyn er addysg i ni. Y mae Datydd yn y nawfed Salm a thrugain yn llefaru megys yn ei berson ei hun am ei Ofal am Anrhydedd ac Addol-
jad

him up: this the Apostles understood to be prophetically meant of Christ, when they saw him scourge the Buyers and Sellers out of the Temple: *The Reproaches of them that reproached thee*, says the Psalmist in the next Words, *fell upon me*: This, our Apostle says in the Words just before my Text, belongs to Christ; yet these Words, though said immediately of, and applicable primarily to him who was *the Author and Finisher of our Faith*, our Apostle here shews *were written also for our Instruction*; and so we likewise are bound to read and study them for our own Practice, tho' seemingly spoken only historically of another.

The Question therefore before us is, When we private Christians read the Histories of Noah, Abraham, Joseph, David, Solomon, Hezekiah, Josiah, or the like, whose Conditions, Circumstances and Way of Life were so vastly different from ours, what Profit will thence accrue to us? It will be only an idle Amusement, which can do us very little Service: Besides, there are several Examples which seem strange, and one would think dangerous to be imitated, which yet are set down without any particular Mark of Disallowance, nay often with great Applause. Yea, and what is more, God often is said to command things which we are at a Loss to reconcile with the manifest Laws of Christ.

Phineas in his Zeal for the Service of the Lord, run Cosbi and Zimri through with a Sword, and this

jad Duw, gan ddywedyd wrtho ef, yn y nawfed wers, *Zel dy Dy a'm byffodd.* E ddyallodd yr Apoldolion y geirieu hyn mywn ffordd o Brophwydoljaeth am Grisd, pan welasant ef yn fflangellu y rhai a brynent ac a werthent, allan o'r Deml: *Gwaradwyddjad y rhai a'th waradwyddent di,* medd y Salmydd yn y geirieu rhagwyneb, *a syrthjodd arnafi.* Hyn, medd S. Pawl, yn y geirieu nefaf o flaen fy Nhefdun i, a berthyn ar Grisd. Ac er llefaru o Ddafydd y geirieu hyn yn ddigyfrwng am Grisd, a'i cyfeirjo hwynt ar y cyntaf atto ef, yr hwn oedd *b Bentywysog a Pherffeithbydd ein ffydd ni,* etto y mae'r Apoldol yn dangos yn y fan hon eu hysgrifennu hwy hefyd er addysg i ni, ac am hynny yr ydym ninnau hefyd yn rhwymedig i'w darllen hwynt a synnjaw arnunt er ein hymarfer, cyffoed ymddangos o honunt mal pai yn ddywededig yn unig megis hanes un arall.

Y Cweldjwn gan hynny ger ein bron ni yw, Nyni Grisdjanogjon preifat pan ddarllenom hifdoriaeu Noah, Abraham, Joseph, Dafydd, Selyf, Hezeciah, Josiah, a'r cyffelyb, y rhai yr oedd eu Cyflwr, eu Hamgylchjadeu, a'i Buchedd yn anhebyg dros ben i'r einym ni, pa lefaad a dderbynnjwn ni oddi wrth hynny? Ni bydd hynny ond difyrwrch gorwag ni wna sawr o Ddajoni i ni. Heb law hynny, y mae amryw Ensampleu rhyfedd i'r olwg, a pheryglus dybygai un, i'w canlyn, y rhai er hynny a osodwyd i lawr heb un nod neillduol o waharddjad wrthunt; ië ac yn fynych hefyd y mae iddunt lawer o ganmoljaeth. Oes; a pheth y fydd fwy na hynny, e ddywedir yn fynych fod Duw yn gorchymmyn petheu ni wyddom ni pa fodd y maent yn cyttuno a chyfraith Grisd er eglured ydyw.

Pan eiddigeddod Phinees dros yr Arglwydd ym

this his Zeal is highly commended by the Psalmist: Shall we therefore, because Phineas killed two idolatrous Persons, whom he caught in the very Act, pretend to have a Right to kill every Person whom we think we find actually transgressing the Law of God?

God commanded the Israelites to rob the Egyptians at their Departure: Shall we therefore spoil every Man that does us an Injury?

If Ehud's Example were to be followed, who killed Eglon King of Moab in cold Blood, when he suspected no Treachery, because he afflicted the People of Israel and kept them in Bondage; then that might be pleaded as a sufficient Warrant to assassinate every King who should be our Enemy and oppress us, under a Notion that we were the People of God.

Jael insidiously inveigled Sisera into her Tent, and there entertained him in an hospitable manner; and when fatigued with the Toil of an unprosperous Day, he fell asleep, she drove a Nail through his Temples and killed him, and that at a Time when her House was in Friendship, and consequently in Peace, with the King of Hazor, whom that unfortunate General served. And this Action of hers is celebrated with great Beauty of Style by Deborah, in the Song which she made upon the Overthrow of Sisera.

David's Injustice to Mephibosheth, Jonathan's Son, who had been so faithful and so generously disinterested a Friend to him in his greatest Extremities, and that too at the Misrepresentation of his treacherous Servant, is recorded without any

Mark

mysg Meibon Israel, efe a gymmerodd waywffonn yn ei law, ac a wanodd Zimri a Chozbi trwyddunt^c; *a chyfrifwyd hyn iddo yn gyfjawnder o genbedlaeth i genbedlaeth byth^d* gan y Salmydd. Beth gan hynny? am i Phinees ladd dau ddyn eilunaddolaidd a ddaljasai efe ar eu gweithred; a ryfgywn ni o jawnder ladd pob dyn a dybygwn ni ein bod yn ei gaffael yn troseddu Cyfraith Dduw?

Fe orchymmynnodd Duw i'r Israeljeid ysbeiljo 'r Aiphtjeid wrth ymadaw a hwy^e: A ysbeiljwn ninneu gan hynny bob dyn a wnelo gam a ni?

Pe bai Ensaml Ehwd i'w chanlyn^f, yr hwn a laddodd Eglon Frenin Moab mywn gwaed oer, pan nid oedd efe yn meddwl am fradwrjaeth, am flino o hono bobl Israel, a'i cadw hwynt mywn caethiwed; yna ni a allem fwynhau hynny megis gwarant ddiball i ladd pob Brenin a fai yn Elyn i ni, ac a'n gorthrymmai, gan edrych arnom ein hunain megis Pobl i Dduw.

Fe ddenodd s Jael Sisara atti i'w Phabell trwy dwyll a dichell, ac a'i cynhwysodd ef yno mywn modd croelawus, a gwedi cysgu o honaw, ag efe etto yn lluddedig, o achos Tres a Thrafod y diwrnod aflwyddjannus hwnnw, hi a bwyodd Hoel yn ei Arlais ef, ac a'i gwthjodd i'r ddaear fel y bu efe farw, a hynny pan^h yr oedd heddwch rhwng ei Thy hi a Brenin Hazor, yr hwn a wafaneuthai 'r Tywysog anffodjog hwnnw gan Sisara. Ac fe ganmolir y weithred hon o'r eiddi hi gan Ddebora trwy fawr Bereiddrwydd Ymadrodd a Melusder Fraethineb yn yⁱ Gan a wnaeth hi ar Ddinydrjad Sisara.

Y mae'r camwri a wnaeth Dafydd a Mephiboseth mab Jonathan a fuasai mor ffyddlon iddo ef, ac a wnaethai gymmaint o garedigrwydd ag ef pan

^c Num. v. ^d Salm. cvi. 31. ^e Ecsod. ii. 2. xii. 36.
^f Barn. iii. 15. ^g Barn. iv. 18. ^h Barn. iv. 17. ⁱ Barn. v.

Mark of Disapprobation in the Book of Kings, which may seem very liable to mislead those that know that David's peculiar Character was, that he was *a Man after God's own Heart*.

The Imprecations upon our Enemies of the severest Judgments, which are so frequent and so dreadful in the Book of Psalms, seem contradictory to that Love for our Enemies, which our Saviour so expressly enjoins in the Sixth of S. Matthew.

These things therefore may seem rather to do Harm than Good, to lead Men into Error rather than recover them out of it; so that it may be pretended that it was not without Cause that the Church of Rome forbids the common People the Use of the Scriptures in their own Tongue.

To take off this Objection therefore, and at the same time to shew you how you may make the best Use of frequent and diligent Reading of the Book of God, which is one of the most comfortable Employments to a pious Soul, I shall lay down these following Rules:

I. To be sure to fix the Commands of the Gospel in our Minds before we draw Inferences from any Examples of good and holy Men, nay even of Jesus Christ himself. The first and principal Body of Laws set down for us to follow, is contained in the fifth, sixth, and seventh Chapters of S. Matthew; that every Christian should have by Heart: All those Directions given in the Gospels and Epistles, which do not manifestly relate to particular Men and Time, are likewise indispensably to be observed. Thus for the Purpose, when

our

bedd gyfyngaf arno, a hynny hefyd trwy dwyll ac enllyb Siba ei was ef, wedi ei ofod i lawr yn ail Llyfr Samuel ^k heb un nod o anfodlonrwydd wrtho; yr hyn a ddichon yn hawdd ddigon gamarwain y sawl a wyddant mai tyfdjolaeth Duw am Ddafydd oedd, ei fod ef yn *wr wrth fodd ei galon ei hun*^l.

Y mae melldithjo 'n gelynjon, a'i diosfrydu hwynt i greulonaſ Ddinyſdr, yr hyn ſydd i'w weled mor fynych ac mor lofnadwy yn Llyfr y Salmau^m, yn wrthwyneb (dybygai un) i garu ein gelynjon yn y modd y mae 'n Hjachawdr yn gorchymmyn mor bendant yn y bummed Bennod o Fathew.

Y mae'r petheu ymma gan hynny yn debyg i wneud drwg yn hytrach na da, i arwain dynjon i amryfusedd, yn hytrach na'i dwyn allan o hanaw; fel ag y cymmer rhai annunt mai nid heb achos y mae Eglwys Rufain yn gwahardd darllen yr Yſgrythur i'r Bobl gyffredin yn Jaith eu Mam.

I dynnu ymmaith yr Wrthddadl hon gan hynny, ac ar yr un amſer i ddangos i ehwi pa fodd y gwnewch y Deunydd gorau o ddarllen Llyfr Duw yn fynych ac yn ofalus; yr hyn a bair ddiddanwch mawr dros ben i ddynjon bucheddol; mi a ofodaf i lawr y Rheoleu a ganlyn.

I. Yn gyntaf, fod o honom ſiccr o brintjo gorchymmynjon yr Efengyl ar ein Meddyljeu cyn yr elom i ſynhwyro Athrawjaethu, nac oddi wrth neb rhyw Enſampleu dynjon da a ſanctaidd, nac oddi wrth Jefu Crifd ei hun. Y mae'r caſgljad pennaf a chyflawnaſ o Gyfreithjeu a ofoded i lawr i ni eu cadw yn gynnwysedig yn y bummed; y chweched; a'r feithfed Bennod o'r Efengyl yn ol Sant Mathew. Fe ddylai pob Crifdjon wybod hynny ar ei daſod leſerydd. Fe ddylai hefyd yr un ffurſyd ganlyn yn ddiesgeulus yr holl hyfforddjadeu

^k 2 Sam. xvi. i. xix. 24. ^l 1 Sam. xiii. 14. ^m Salm lxix.
ac eraill.

our Saviour, Luke ix. sends out his Apostles to preach the Gospel *without any thing for their Journey, Staves, or Scrip, or Bread, or Mony, and only with one Coat a-piece*, that is plainly temporal, and our Saviour shews himself that it is so to be understood, since he afterwards at his Death ordered his Disciples to provide for their lawful Defence, when he advised those who had never a Sword, *to sell a Coat, and buy one*, rather than remain without.

When S. Paul advises the Corinthians rather to abide unmarried, than to entangle themselves needlessly in the Affairs of this Life, he had a direct View to the dangerous Times they lived in, when that was frequently verifd of them, which our Saviour foretels should befall the Jews, viz. *Wo, i. e. Misery and Calamity should be the Portion of those that were with Child, and should give Suck in those Days.*

The Directions which S. Paul gives to Timothy and Titus, do many of them plainly belong to them as Governors and Pastors of the Church, and consequently concern private Christians the less.

Setting these things aside, which common Sense will sufficiently instruct every Man to find out, the Commands of the New Testament are positive and general, are our Guide and immediate Rule by which we are to walk ourselves, and to judge the Actions of others by.

Accordingly,

hynny a roddir yn yr Efyngylon a'r Episdolen, y rhai ni pherthynant yn amlwg ar ddynjon ac amseroedd neillduol, megis y rhai hyn a ganlyn: Pan yw Crisd yn anfon ei Apofdoljon yn y ddegfed Bennod o Fathew i bregethu'r Efyngyl, *heb feddu nac Aur, nac Arjan, nac Efydd i'w pyrfeu, nac ysgreppan i'r daith, na dwy Bais, nac Esgidjeu, na Efonⁿ*; eglur yw nad oedd y gorchymmyn hwnnw ond amserawl; ac fe ddangosodd ein Hjachawdr ei hun mai dyna ei feddwl ef, wrth iddo wedi hynny ar ei Farwolaeth erchi i'w Ddisgybljon ymbarottoi i'w hamddiffyn, pan gynghorodd efe y neb nid oedd ganddo, *i werthu ei Bais, a phrynu Gledayf^o*, yn hytrach na bod heb un.

Pan yw S. Pawl yn cynghori'r Corinthjeid ^pi aros heb briodi, yn hytrach nag ymrwydro yn ddiachos a negeseu y bywyd hwn, yr oedd efe yn edrych yn unjon ar yr amseroedd peryglus yr oeddynt hwy yn byw ynddunt, pan ddigwyddodd yn fynych iddunt hwy yr hyn a ragddywedodd ein Hjachawdr a ddeuai i'r Juddewon, *sef Gwae, hynny yw, Trueni a Chysdudd fyddai ran y rhai beichjogjon, a'r rhai yn rhoi bronneu yn y dyddjeu bynny.*

Y mae llawer o'r Cynghorjon a roddes S. Pawl i Dimotheus a Thitus, yn perthyn yn amlwg iddunt hwy megis Llywodraethwyr a Bugeiljeid yr Eglwys; ac am hynny ni ddylai Crisdjanogjon preifad ymdraffulljo cymmaint yn eu cylch hwy.

Oddi eithr y petheu hyn, y rhai a ddichon pob dyn a fo a dim o synwyr ganddo eu gweled yn ddiagon hawdd a chil ei lygad; y mae gorchymmynjon y Tefament Newydd yn bendant ac yn gyffredinol, y maent yn Arweinydd i ni, ac yn Rheol i ni ein hunain i rodjo, ac i farnu gweithredoedd dynjon eraill wrthunt.

ⁿ Math. x. 9, 10. Lug xxii. 35. ^o Lug xxii. 36. ^p 1 Cor. vii. ^q Math. xxiv. 19.

Accordingly, when we read of the Israelites borrowing of the Egyptians whom they never designed to pay, we know this Action belongs not to us to imitate, since we are positively forbidden in the New Testament to *return Evil for Evil, but contrarywise Blessing*; and our Saviour's Example, *who, when he was reviled, reviled not again*, is expressly recommended to us for our Imitation by S. Peter.

When we are told that the Prophet Ehud stabbed Eglon, because he oppressed and enslaved the People of God, we are to consider that the Apostles, who lived under tyrannical and unjust Governors, commanded those to whom they wrote, to honour and obey the Magistrates who were set over them, since the *Powers that were, were ordained of God*.

If Deborah praised Jael for murdering Sisera, she could alledge that he was the profest Enemy of that People whom God had miraculously conducted to and settled in that Land, where they were to continue as long as they continued obedient to his Laws; and that Jael her self was of the Family of Jethro, Father-in-Law to Moses, who had been appointed by God to bring them thither.

If Phineas was moved with a holy Zeal for the Honour of God, which he saw so filthily profaned by that idolatrous Couple, whom he slew upon the spot; that is no Warrant for us at any time to imitate, who are commanded by Jesus Christ to wait God's Leisure, to *let the Tares and the Wheat grow together, till at the general Harvest, the End of the World, the heavenly Reapers shall separate the Corn from the Dross, lay the one up for Use*
and

O herwydd pa ham, pan ddarllenom ni i'r *Israeljaid fenthyccjo tlyseu gan yr Aiphtjaid* heb feddwl eu talu hwynt fyth, nynt a wyddom mai gweithred yw hon ni ddylem ni ei dilyn, gan fod y Tefdament Newydd yn gwahardd yn bendant i ni fod yn talu drwg am ddrwg, eithr yn gwrthwyneb, yn bendithjo^r; a bod S. Pedr yn ein cynghori ni yn bendisaddef i ganlyn Esampl ein Hjachawdr, yr hwn pan ddifenwyd, ni ddifenwodd drachefn^s.

Pan ddywedir wrthym i Ehwd frathu Eglon, am orthrymmu o hono a chaethiwo Pobl Dduw, y mae'n rhaid i ni yfdyrjed i'r Apofdoljon, a oedd ynt yn byw dan Lywodraethwyr gormesol ac anghyfjawn, orchymmyn i'r sawl y 'Igrifennasant attunt, anrhydeddu ac ymosdwng i'r Llyw-jawdwyr oedd gwedi eu gosod arnunt, gan fod yr *Awdurdodeu a oedd, wedi eu bordeinjo gan Dduw^r*.

O's canmolodd Debora Jael am ladd Sisara yn y modd y dywesbwyd uchod, hi a allai honni ei fod ef yn^u Elyn cyfaddef i'r Bobl hynny a ddygasai ac a sefydlasai Duw mywn modd rhyfeddol yn y Wlad honno, lle y preswyljent tra parhaent yn ufydd i'w Gyfreithjeu ef; a bod Jael ei hun yn^w Wraig i Heber y Cenead o Feibjon Hobab Chwegrwn Moses, yr hwn a ordeinjasai Duw i'w dwyn hwynt yno.

Er i Phinees eiddigeddu ag eiddigedd sanctaidd dros Anrhydedd Duw, a welodd efe ei halogi mor fudr gan y ddau-ddyn eilun-addolaidd hynny a laddodd efe yn y fan, etto nid yw hynny o awdurdod yn y byd i ni i'w ganlyn un amfer; canys se orchymmynnodd Jesu Grist i ni ddisgwil wrth Dduw, adel i'r *Efreu a'r Gwenith gyd-dysu byd y Cynbauas mawr*, sef Diwedd y Byd, pan ddidolo'r Medelwyr nefol, sef Angyljon Duw, y *Gwenith*

^r 1 Pedr iii. 9.

^r Barn. iv. 3.

^s 1 Pedr ii. 23.

^w Barn. iv. 11, 17.

^r Rhuf. xiii. 1.

and Service, whilst the *other is consumed with Fire unquenchable.*

Thus we need not fear erring, if we keep to the Law and to the Testimony; we shall think there were some weighty Reasons for these Actions, which these good Men, who we know were directed by the Spirit of God, thus acted, though to us perhaps not so perfectly understood: Yet here also we shall not be entirely in the dark if we consider,

II. That the Method of God's governing his People the Jews was extremely different from that by which he always governed and directed the rest of the World. He was not only the Creator of the Seed of Abraham, but, in the common Acceptation of the Words, he was their King and their Master. He immediately interposed in their Civil Affairs, directed them in the ordinary Concerns of Life, and was an Adviser and a Friend to whom they could have Recourse in any Doubt, which was of more than ordinary Moment. He immediately gave them the *Land they dwelt in*, he *allotted every Part to their several Tribes where they should dwell.* If they had a mind to make War, he told them whether they should prosper; if they wanted to take a Journey, they could go and know of him whether they might do it safely: In short, the High-Priest had a constant Oracle to which, when they would, they might resort, the oftener they went the better. Ahaziah King of Israel was struck dead by God's immediate Hand, because he went to a strange God to *know whether he should recover*, and not to the High-Priest, or to one of the Prophets of the Lord his God, who could have inform'd him much more certainly. So that the Jews of old
before

oddi wrth yr Efreu, y casglont y naill i'w Ysgubor ef, ac y llosgont y llall a Than anniffoddadwy^x.

Fal hyn, nid rhaid i ni un o'n trofeddu; o's nyni a edrychwn at y Gyfraith, ac at y Dyddjolaeth, nyni a feddyljwn fod rhyw Resymmeu pwysfawr am y Gweithredoedd hyn, a wnaethpwyd yn y modd ymma gan y Dynjon dajonus hyn, y rhai a wyddom eu tywysaw gan Ysbryd Duw; er nad ydym ni ysgatfydd yn dyall mo honunt yn berffaith. Eithr ni byddwn ni yn llwyr anwybodus o hyn chwaith, o's yfdirjwn ni,

II. Yn yr ail lle, i Dduw lywjaw ei Bobl ei hun yr Juddewon, mywn modd amgen nog y llywjodd efe y rhelyw o'r Byd erjoed hyd heddyw. Yr oedd efe nid yn unig yn Greawdwr ac yn Geidwad i Had Abraham, eithr, yn yfdir cyffredin y geirjeu, yr oedd efe yn Frenin ac yn Arglwydd iddunt. Yr oedd efe ei hun yn ddigyfrwng yn ymyrru a'i Matterjon bydol hwŷnt, yn eu hyfforddi hwŷnt ym mhetheu cyffredin eu Bywyd, ac yn Gynghorwr ac yn Gyfaill i ymofyn ag ef pan fyddent yn petruso ar un Achos o bwys mwy no'i gilydd. Efe ei hun a roddodd iddunt y *Tir y trigasant ynddo i'w berchennogi*; efe a rannodd i bob *Llwyth ei Etifeddjaeth lle y preswyljent*^y. O's rhyfela a fynnent, eto a ddywedai wrthunt pa un ai ffynnu ai peidjo a wnaent: O's ymdeithjo a chwenychent, hwy a allent fyned atto ef, a gwybod gantho o's gwnelynt hynny yn ddiberygl. Ar fyr eirjeu, yr oedd Ymadroddjon Duw gan yr Arch-offeirjad, yr hwn y gallent fyned attaw pan fynent, a gorau po mynychaf yr aent: Fe darawodd Llaw Dduw ei hun Ahaziah Frenin Israel yn farw, am iddo ymofyn a Baalzebub duw Ecron, *a fyddai efe byw o'i glefyd*^z, yn lle myned at yr Arch-

^x Math. xiii. 24, 36. xxv. 31. iii. 12. ^y Num. xxxiii. 50.
^z Bren. i. 2.

before they were led away captive into Babylon, could go to God, as we can go to a Friend, to ask his Advice; they could consult him as we can our Masters and Governours, to know his Will, to redress their Grievances, and to receive his Orders, Instructions, and Commands. The Books of Judges, Samuel, and the Kings, afford frequent Instances of this thing, not to mention the Books of the Prophets, which are for the most part but so many Orders from a Master to his Servants, or from a King to his People. Whereas with us the Case is different; God has dealt with the Gentile World, of whom we are a Part, chiefly as a Lawgiver, whose Instructions have most of them an immediate Tendency, and all an ultimate one to the Concerns of another Life. Jesus Christ, who is the Author of our Faith, declared when he was upon Earth that *his Kingdom was not of this World*, and therefore does rarely interpose in a visible manner in the Government of that, leaving Men to be judg'd hereafter for what shall be done right or wrong here; *Good and Evil he has set before the Sons of Men*, whom he has not made to sit as Judges at their own Pleasure upon the Faults of others, but suffer'd Men to make their own Laws, and commanded his Disciples to be obedient to such Governments as they should find establish'd upon Earth. This therefore will help us to explain the Difficulties which may arise in the Examples already alledged.

The

offeirjad, neu at un o Brophwydi yr Arglwydd ei Dduw, yr hwn a allasai roddi iddo well Ysbyf-rwydd o lawer. Fel ag y gallai yr Juddewon gynt, cyn eu caethgludo hwynt i Fabilon, fyned at Dduw, megis y gallwn ni fyned at Gyfaill i ni i ymgynghori ag ef; hwy a allent ymddiddan ag ef, fel yr ymddiddanwn ni a'n Meisdri, a'n Llyw-jawdwyr, i wybod ei Ewyllys ef, i esmwythâu eu Blindereu, ac i dderbyn ei Ordin hadeu, a'i Reoleu, a'i Orchymmynnjon ef. Y mae Llyfr y Barnwyr, a'r rheini o eiddo Samuel, a'r Brenhinoedd yn llawn o Esampleu o'r natur ymma, fel na sonjwyf am Lyfreu'r Prophwydi, y rhai nid ydynt ddim amgen gan mwyaf no chynnifer o Eirchjon Meisdri i'w Weisjon, neu Frenin i'w Ddeiljeid. Eithr nid dyna'n Cyflwr ni: Fe wnaeth Duw a'r Cenhedloedd (o ba rai yr ydym ni yn rhan) gan mwyaf megis Deddfwr, yr hwn y mae ei holl Orchymmynnjon yn terfynu mywn petheu a berthyn i Fuchedd arall, a'r rhan fwyaf o honaddunt wedi eu cyfeirjo yn ddigyfrwng at yr unrhyw. Fe ddeclarjodd Jesu Grisd, Pentywysog ein Ffydd ni, ac efe etto ar y ddaear, *nad oedd ei Frenhinjaeth ef o'r Byd hwn^a*; ac am hynny nid yw efe ond yn anaml jawn mywn modd gweledig yn ymyrru a'i Lywodraeth ef, eithr yn gadael Dynjon i'w barnu rhag llaw am eu cyfjawader neu eu Hanghyfraith ymma. *Efe a roddodd Einjoes a Dajoni, ac Angau a Drygjoni o flaen^b* Meibjon Dynjon, y rhai ni wnaeth efe iddunt eisdedd megis Barnwyr fel y mynnent eu hunain ar weithredoedd rhai craill, eithr efe a ddioddefodd i ddynjon wneuthur Cyfreithjeu iddunt eu hunain, ac a orchymmynnodd i'w Ddisgybljon ufuddhau i'r cyfryw Lywodraetheu ag a gaent wedi eu sefydlu yn y Byd. Hyn gan hynny a'n helpja ni i eglurhau pob peth a ddichon

^a Joan xviii. 36.^b Deut. xxx. 15.

The Egyptians had wrongfully oppressed the Israelites; all the Riches of their Country was not a sufficient Amends for the Injuries which they had done them, wherein every Person had undoubtedly more or less a Share. God therefore gave the Israelites leave to take from them what they could handsomely carry away; which, tho' in Exodus it is called *Borrowing*, yet the Egyptians knew could be nothing but Reprizals, since they were sure the Israelites would never return again to repay them, who had been carried out of their Country *with such a mighty Hand, and such an out-stretched Arm.*

Zimri and Cozbi deserved Death by the Letter of the Mosaical Law, by their serving of Baal-peor; and therefore Phineas only executed it, and that too in such a manner, as was immediately revealed to the People, to have been by the express Command of God.

Ehud was sent on purpose by God to punish Eglon, for an Offence for which he deserved Death, since he had so grievously oppressed the peculiar People of God.

We cannot therefore mistake if we consider these things, and make such Allowances as the several Circumstances of the Jews and us require us to make. But,

III. There are several Doctrines in the Old Testament, which were but darkly known by and imperfectly revealed to the Jews at that Time, which our Saviour taught his Disciples; upon which account it may be no Wonder that some things seem to differ so much as they do under both Dispensations. The Jews were called to be separated and set apart from the rest of the World

fod yn anhawdd ei ddyall yn yr Ensampleu rhag-ddywededig.

Fe orthrymmodd yr Aiphtjeid yr Israeljeid heb achos; nid oedd holl Gyfoeth eu Gwlad hwy yn ddigon o Dal am eu Sarhadeu hwynt, i ba rai yr oedd gan bob un o honunt yn ddiammau ryw faint o hawl. Fe roddodd Duw gan hynny genad i'r Israeljeid i gymmeryd ganthunt gymmaint ag a allent ei ddwyn ymmaith yn brydferth; a chyd y gelwir hynny yn Ecsodus yn *Fenthyccjo*, etto fe wyddai yr Aiphtjeid mai Ysbeiljo neu Atwyn oedd; gan fod yn siccr ganthunt na ddychwelai'r Israeljeid fyth yn eu hol i'w talu hwynt, wedi i'r Arglwydd eu Duw eu dwyn hwynt allan unwaith o'r Wlad a *Llaw gadarn*, ac a *Braich esdynnedig*.

Yr oedd Zimri a Chozbi yn euog o Farwolaeth wrth lythyren Cyfraith Moses, am wasaneuthu o honunt Faal-peor: O herwydd pa ham ni wnaeth Phinees iddunt ond yn ol y Gyfraith, a hynny yn y cyfryw fodd fel ag y dadguddjwyd yn y Fan i'r Bobl, mai wrth Orchymmyn pendant Duw y dyfu hynny.

Fe anfonodd Duw Ehwd yn unswydd i ddial ar Eglon, yr hyn yr oedd efe yn haeddu Marwolaeth o'i blegid, am iddo orthrymmu Pobl unig Dduw mor dosd.

Ni allwn ni gan hynny gamsynnjed, o's nyni a yfdyrjwn y petheu hyn, ac a wnawn ragor rhwng yr Juddewon a ni ein hunain, fel y bo'r achos yn gofyn. Eithr,

III. Yn drydydd, y mae llawer o Athrawjaethu yn yr Hen Desdament ni ddyellid mo honunt ond yn dywyll gan yr Juddewon, gan na ddatguddjasid mo'r unrhyw ond yn amherffaith iddunt, y rhai a ddysgodd ein Hjachawdwr i'w Ddisgybljon; o herwydd pa ham, nid rhyfedd fod cymmaint o ragor rhwng rhai petheu dan y ddwy Oruchwiljaeth. Yr oedd yr Juddewon wedi eu neillduo a'i didoli

till the Messiah should come. They were separated for that purpose, and so long continued to be God's peculiar People; he therefore that was an Enemy to them so long as they kept the Commandments of their God, was esteemed by him as his Enemy. The Imprecations therefore which are to be met with in the Book of Psalms, are to be look'd upon as Prophecies of the Punishments which God would inflict upon all those who should at any time wrongfully afflict his People: Whereas after Christ's coming, the Partition Wall was taken down; Circumcision and Uncircumcision shall equally be saved by Faith in Jesus Christ, if they perform the Conditions of the Gospel Covenant; so that no Man is to be reputed a Christian's Enemy as he stands in a private Capacity, but with Meekness and Love the injured Person should endeavour to reclaim those that differ from him, to *silence the Ignorance of foolish Men*, and to win over his Adversaries to his side. For the Hardness of their Hearts many things were indulged to the Jews, as Divorces and a Multitude of Wives, which Jesus Christ took all away. The Examples therefore of the Concubines and Wives of Abraham, Jacob, David, or Solomon, are not to be urged now, since the primitive Institution of Marriage was by Jesus Christ revived. The Judicial Laws of Moses did chiefly relate to the Settlement of the Israelites in the Land of Canaan; they affect not the Gentiles, who have no peculiar Dwelling any where assigned them by a particular Grant from Heaven.

From these things it will be easy for every Man to see how far he may profit by the Examples of the Heroes of the Old Testament, and where we must

didoli oddi wrth bawb eraill o'r Byd hyd yn y dde-
 lai'r Messias. Yr oeddynt wedi eu neillduo i'r di-
 ben hwnnw, a hwy a barhasant yn gyhyd a hyn-
 ny yn Bobl unig i Dduw. Y sawl gan hynny a fai
 Gelyn iddunt hwy cyhyd ag y cadwent Orchym-
 mynnjon eu Duw, a gyfrifid yn Elyn iddo yntau
 hefyd. O herwydd pa achos y mae'r Melldithjon
 a welir yn Llyfr y Salmeu i'w dyall megis Pro-
 phwydoljaetheu am y Dialeddeu a ddanfonai Duw
 ar y sawl a orthrymment ei Bobl ef un amfer yn
 ddiachos. Eithr gwedi dyfod Crisd yngnhawd,
 fe ddattodwyd y Canolfur rhyngthunt. Fe fydd
 yr Enwaedjad, a'r Dienwaedjad yr un ffynyd yn
 gadwedig trwy Ffydd yn Jesu Grisd, o's hwynt
 hwy a gadwant Ammodeu'r Efengyl. Ac am
 hynny ni ddylir cyfrif neb yn ei Gyflwr neillduol
 yn Elyn i Grisdjan, eithr fe ddylai pob un ag fydd
 yn dioddef Camwri, wneuthur ei orau ar droi y
 rhai fy'n anghytruno ag ef trwy Addfwynder a
 Charjad, er mwyn *gosdegu Anwybodaeth Dynjon*
ffoljon, ac ennill ei Wrthwynebwyd i'w blaid ei
 hun. Fe ganniattwyd llawer o betheu i'r Judde-
 won o herwydd Caledrwydd eu calonneu hwynt,
 megis Ysgar a chymmeryd Amledd o Wragedd, y
 rhai a ddileodd Jesu Grisd yn gwbl. Eithr ni
 weryd Esampleu Abraham, Jago, Dafydd, na Se-
 lyf ddoeth i hun, i gadw Gordderch-wragedd yn y
 dyddieu hyn, gan i Jesu Grisd adferu Ordinhaad
 Priodas megis yr oedd o'r dechrau. Yr oedd by-
 dol Farnedigaetheu Moses yn perthynu gan mwyaf
 ar Sefydliad yr Israeljeid yn Nhir Canaan; ac am
 hynny nid ydynt ddim i'r Cenhedloedd, y rhai
 nid oes ganddunt un Trigfan priodol yn un lle
 mwy na'i gilydd wedi ei bennodi iddunt trwy In-
 fel agored neillduol o'r Nefoedd.

Oddiwrth y petheu hyn fe fydd yn hawdd i bob
 yn weled pa fudd ei faint a ddichon efe gael oddi
 wrth Ensampleu Gwyr ardderchog yr Hen Des-

must leave their Example to walk by a more certain Rule. Wherever therefore the Practice of any of those good Men did not proceed from a particular Order from Heaven, to warrant their Deviation from the common Rules, or was not justified by some express Indulgences to the Jews, which are since taken away by Christ Jesus, we may safely follow them as Guides, and the Meditation upon their Examples will give Comfort as well as Direction in all Stations and Conditions of Life.

When we read of Abraham's Faith, and of his Readiness to leave his Country, and to go into a strange Land, at the Command of a God who was able to reward him, and actually did so; that will encourage us to obey the Laws of Jesus Christ without any Reserve, those that thwart our Inclinations as resignedly as those that concur with them; we shall not be tempted to dispute away or evade any of his Commands, but obey him with all Sincerity and Faithfulness.

When we meditate upon the History of Joseph, who, though a Slave in a foreign Land, where he might expect the severest Usage, if at any Time he contradicted the Desires of his absolute Masters, could undauntedly resolve to withstand such Temptations as were attended, upon his Compliance, with so many Allurements; and upon the Refusal of which he could look for nothing less than the Effects of the furious Revenge of a disappointed Mistress; it will teach us, that no Temptation is unconquerable, when the Grace of God joins with an honest and a sincere Mind. What has been done, may be done again: 'Tis upon that

dament, ac ym mha betheu y mae'n rhaid i ni giljo oddi wrth eu Hesampleu hwy i rodjo yn ol sic-rach Rheol. Pa le bynnag gan hynny y gwelom ni nad oedd ymarfer y Dynjon dajonus hynny yn deilljaw oddi wrth ryw Orchymmyn neillduol o'r Nefoedd i'w gwarantu hwynt am wyro oddi wrth y Rheoleu cyffredin, neu na chyfjawnhaid ef gan ryw Ragor-freinjeu arbennig a gannjattafid i'r Juddewon, ac a ddilewyd wedi hynny gan Jesu Grisd, nyni a allwn eu dilyn hwynt megis Arweinnyddjon, ac ni gawn ein diddanu yn gyldal a'n cyfarwyddo ym mhob 'Sdad a Chyflwr o'n bywyd, wrth fyfyrjo ar eu Hesampleu hwy.

Pan ddarlennom gan hynny am Ffydd Abraham, a'i Barodrwydd ef i fyned *allan o'i Wlad, ac oddi wrth ei Genedl, ac o Dy ei Dad i Wlad^c ddieithr* wrth Orchymmyn Duw, yr hwn a allai ei wobrwyo, ac a'i gobrwyodd ef hefyd; fe annog hynny ni i ufuddhau yn hollol i Gyfreithjeu Jesu Grisd, yn gyldal y rhai fydd yn wrthwyneb i'n Tuedd, jadeu ni, a'r rhai a gyttunant a hwynt; ni themptir mo honom i ammau, chwaethach i dremygu un o'i Orchymmynjon ef, eithr nyni a ufuddhawn iddunt yn bur ac yn ddiragrith.

Pan fyfyrjom ar Hifdoria Joseph, yr hwn (er bod o honaw yn Gaethwas mywn Gwlad ddieithr, lle y gallai efe ddisgwil cael ei drin yn dra gerwin, o's efe ni wnai Ewyllys ei Feidrjaid hollaw) etto a ymrodd yn ddiarfwyd i wrthsefyll y cyfryw Brofedigaethu, ag yr oedd cymmaint o Sarllach ac Ysbleddach yng nglyn wrthunt, o's efe a gyttunai a hwynt, ac o's amgen nad oedd iddo ddisgwil am ddim llai na chreulonaf Ddial Meistres orwyllid fionmedig; fe ddyfsg hynny i ni, nad oes un Brofedigaeth mor gref na ellir ei gorchfygu pan fo Gras Duw yn cyd-gerdded a Meddwl oned a di-

^c Gen. xii. 4.

score that the Scripture Examples profit us so much.

When Moses refused to enjoy the Pleasures and Honours of Pharaoh's Court, that he might *suffer Affliction with the People of God*, it shews the Cowardly and the Base, that heroical Examples of Self-denial, when the Honour of God and of Religion are concerned, are not such strange and such romantic things as they are ready to fancy them.

The dreadful Punishments which are recorded in Scripture, as inflicted by God upon impenitent Man, will teach even the most stupid, (if they will but attend to those Admonitions) that God is no careless Inspector of the Actions of the Sons of Men, but will take Vengeance upon those that despise his Name, and will not *tremble at his Word*.

The merciful Delays and reiterated Calls by which he always did from time to time warn before he strack, will shew us that so long as he withholds his Hand, there is Mercy with him that he may be feared, and pleateous Redemption that he may be sought unto.

God punished the World of the Ungodly with a Flood; but it was not till they were deaf to Noah's Preaching, and had mocked at him and the Ark which he was building for the Space of an hundred and twenty Years.

Righteous Lot lived amongst the Men of Sodom, and constantly remonstrated to them the Terribleness and the unnatural Brutishness of their Sin; the Men also of that City had the Examples of Abraham and Melchisedec besides, who lived not far from them, and were of too great Quality to be overlooked, who could teach them so much of the true God, and of what would please him,

ragrith. A wnaethpwyd eufus, a ellir ei wneuthur etto. Dyna'r Achos pa ham y mae Ensampleu'r Ysgrythur mor fuddjol i ni.

Pan wrthodes Moses fwynhau Digrifwch ac Anrhydedd yn Llys Pharao, er mwyn caffael o honaw *oddef Adfyd gyd a Phobl Dduw^d*, fe ddengys hynny i'r Llwfwr a'r Gwan-galon, nad yw Ensampleu hynod o Hunan-ymwadu, pan fyddo Anrhydedd Duw a Chrefydd yn gofyn hynny, yn bethu mor rhyfedd ac anhygoel ac y maent hwy yn barod i debyg eu bod.

Y mae'r Dialeddu ofnadwy a ddarllenwn ni yn yr Ysgrythur i Dduw eu danfon ar Bechadurjeid anedifeirjol, yn ddigon i ddysgu i'r Dyn pengalet-taf (o's gwrendy arnunt) nad yw Duw yn edrych yn esgeulus ar weithredoedd Dynjon, eithr y dial efe ar y sawl a ddirmygant ei Enw ef, ac ni *chrynant wrth ei Air ef^o*.

Ei Hirymaros ef a'r aml Alw, trwy ba rai erjoed o amser bwygilydd y rhybuddjodd efe cyn taraw, a ddangosant i ni tra attaljo efe ei Law, fod Trugaredd gyd ag ef fel yr ofner, ac aml Ymwared fel y ceisjer ef.

E ddug Duw *Ddiluw ar fyd y rhai anwir^t*, eithr nid cyn iddunt dremygu Pregethjad Noe, a'i watwar ef a'r Arch a adeiladai dros ysbaid ugain a chant o flynyddoedd.

Lor gyfjawn a drigawdd ym mhllith Gwyr Sodoma, ac a ddangosodd iddunt o hyd drychineb ac atfendid eu Pechod annaturjol. Heb law hyn, yr oedd gan Wyr y Dref honno Ensampleu Abraham a Melchisedec hefyd, y rhai nid oeddynt yn byw yn neppell oddi wrthunt, ac o oeddunt Wyr mor hynod fel na allent lai na dal fulw arnunt. Fe alla-

^d Heb. xi. 24, 25.

^e Esay lvi. 2.

^f 2. Pedr ii. 5.

as might have convinced them, if they had not been hardened, and would serve to condemn them at last.

What does the History of the Preaching of the Prophet Jonah to the Ninevites teach us? Does it not let us see, that God never willingly afflicts nor grieves the Children of Men? That every Man's Repentance, when it is sincere, shall be accepted with God. That we may boldly call upon him for Mercy, if we do not forget to accept of it on his Terms, namely Sorrow and Humiliation for Sin, joined with Repentance and Amendment of Life. When we find there, that tho' he fled for Tarshish to avoid publishing his ungrateful Commission, and was thrown over-board to appease the Storm which was near destroying the whole Ship, for the sake of the prohibited Prophet they carry'd in it, yet a Fish received him, and set him ashore at the proper Port which was nearest to Nineveh, whither only he was lawfully bound: This may teach us to reflect upon the Impossibility of eluding any of those Decrees which God shall think fit to see executed. This will administer Comfort and Patience (to speak in the Words of my Text) to those that are truly sincere, and rely upon God to fulfil those Promises which he has made in the Gospel of his Son; and this likewise will infuse Terror into those who have neglected hitherto to be obedient to his Word. Did God work a Miracle to preserve Jonah till he had fulfilled his Commission? This God then certainly will not suffer any of his Laws to be trifled with; we may rely upon his Word whenever he has said it.

Thus we see how wisely the Scriptures are penned for our Instruction, and how very fitly they

far'r rhain rodidi iddunt gymmaint o Wybodaeth am y gwir Dduw, ac am yr hyn a ryngai ei Fodd ef, ac a fuasai yn ddigon i'w hargyoeddi hwynt, pe na chaledafid hwynt, ac a wafanaethent i'w condemnio hwynt yn y diwedd.

Beth y mae Pregeth Jonas i'r Ninifëeid yn ei ddysgu i ni? Oni ddengys hi nad ydyw Duw un amser o'i fodd yn blino nac yn cosbi Meibjon Dynjon? Y derbyn Duw bob Pechadur gwir edifeirjol. Y gallwn ni alw yn hyf arno ef am Drugaredd, o's ni anghofjwn ni yr Ammodeu, sef Trisfdwch a Gofdynggeiddrwydd am ein Pechodeu ynghyd ag Edifeirwch a Newydd-deb Buchedd. Pan gaffom yno, er ffoi o Jonas i Darsis er mwyn peidjo a chyhoeddi ei Gennadwri anfoddog, a'i fwrw i'r Mor i ofdegu'r Dymmesdl a oedd ar dorri'r Llong o achos y Prophwyd gwaharddedig a ddygid ynddi, i Bysgodyn mawr ei lyngcu ef, a'i fwrw ef ar y tir sych mywn Porthladd cymmwys i fyned i Ninifeh, yr unig le yr oedd efe o gyfraith yn rhwym i fyned iddo: Hyn a ddichon ddysgu i ni mor amhosibl yw diange rhag un Ordinhaad a welo Duw fod yn dda ei dwyn i ben. Hyn a ddyry Ammynedd a Diddanwch (fel y llefarwyf yng ngeirjeu fy Nhesdun i) i'r sawl sy'n wir ddifrifol, ac yn disgwil wrth Dduw i gyflawni'r Addewidjon hynny a wnaeth efe yn Efengyl ei Fab: Hyn hefyd a ddychryna y rhai a esgeulusasant hyd yn hyn ufuddhau i'w Air ef. A wnaeth Duw ryfeddod i gadw Jonah hyd nes cyflawni o honaw ei Gennadwri? Diammeu yna na oddef y Duw hwnnw ddiysdyru neb un o'i Gyfreithjeu ef. Nyni a allwn gymmeryd ei Air ef, am ba beth bynnag a ddywedodd.

Fal hyn nyni a welwn mor ddoeth y mae'r Ys-gyfhureu wedi eu cyfaddasu i'r diben y cyfeiriant
atto

are adapted to the End they drive at. Had they wholly consisted of Laws, Men would have been apt to have said, What shall we do to observe these severe Injunctions? How do we know they were ever obey'd by any body yet under Circumstances so discouraging as ours? But when we read the Histories of all those Worthies, whose several Actions are recorded in the Book of God, who laboured under Difficulties full as great and full as terrifying as any of those which can happen to us now; we shall then be convinced, that the Laws of God command no Impossibilities, but that with those Assistances which are promised to us, we may perform whatsoever we are commanded, so far at least as we are sure will be accepted.

Again on the other side, had the Bible consisted all of Examples, and those so various and under such differing Circumstances as the Scriptural Examples abound with, they would have confounded us, we should not have known which of the disagreeing Instances to have stuck to, and so that which was given us to teach us our Duty, would have been a Snare instead of a Direction. Whereas now no Man can well mistake, if with an honest Mind he attends to the Word of God. If he first considers what he is positively commanded to do, wherein the New Testament is his immediate Guide, and then compare his Duty thus laid down with the Practice of those good Men, whose Actions he finds written in the Books of the Old and New Testament.

This is what I apprehended might be useful to be said to You, my Brethren, upon this Text; and I judged it not improper at this Time, how foreign soever it may seem to the Design of this Meeting. For as the promoting mutual Love and a good Understanding among You, was the Design of this Society when it was first set up; and

atto. Petrysent oll yn Gyfreithjeu, e fuasai Dyn-
jon yn barod i ddywedud, Beth a wnawn fel y cad-
wom y Rheoleu caledjon hyn? Pa fodd y gwy-
ddom ni eu cadw hwynt gan un-dyn mwy na'i gi-
lydd erjoed mywn cyflwr mor ddiobaith a'r ei-
ddom ni. Eithr pan ddarllenom ni Hisdorjaeu yr
holl Gedyrn hynny y mac eu Gweithredoedd ar-
dderchog yn ysgrifennedig yn Llyfr Duw, y rhai
a ymdrafferthasant a Gorcheddjon gogymmaint ac
mor ddychrynlyd a neb rhai addichon ddamweinjo
i ni yr awr hon, fo 'n hargyoeddir ni nad ydyw
Cyfraith Dduw yn gorchymmyn petheu ammhof-
sibl, ac y gallwn ni trwy'r Cynnorthwyon a adde-
wir i ni yno, wneuthur pob peth a orchymmynnir
i ni cymhelled o'r Heiaf a'n bod yn gymmeradwy.

Ac hefyd ar y Llaw arall, pettylai'r Beibl heb
ddim ynddo ond Ensampleu, a'r rheini o amryw
eddull, a than amgylchjadeu mor anghyffelyb i'w
gilydd ag y mac'r Ensampleu ysgrythurol, hwy a'n
methlasent ni yn ein Dyledswydd, fel na wypem
pa rai o'r Ensampleu anghyttun hynny a ganlynem,
ac felly yr hyn a roddafid i ni i ddyfsgu ein Dyled-
swydd, a fuasai yn Fagl yn lle Cyfarwyddjad.
Eithr yn awr ni ddichon neb gamsynnjed yn
hawdd, o's fynnja efe a Meddwl onest ar Aír Duw.
O's ystyrja efe yn gyntaf beth a orchymmynnir
yn bendant iddo, wneuthur yn y Tescdament Ne-
wydd, yr hwn yw ei Arweinydd digyfrwng ef,
ac yna cymharu ei Ddyled a ofoded i lawr fel hyn
ag Ymarfer y Dynjon rhinweddol hynny, y rhai y
mac Hisdorjaeu eu Gweithredoedd yn ysgrifenne-
dig yn Llyfrau yr Hen Tescdament a'r Newydd.

A chymmaint a hyn a feddyljais i ei fod yn
fuddiol i'w ddywedud wrthych chwi, fy Mrodyr,
yr y Tescdun ymma. Ac mi fernais nad oedd yr
yn a ddywedais i yn amhriodol ar yr Amser hyn
chwaith, cyd ddisgwil o honaw ar yr olwg gyntaf
negis yn amherthynas i Ddibennjon y Gynnullaid-
gudrychiol. Canys gan mai meistrin Brand

rwch, a Haeljoni, a Charedigrwydd yn eich plith
 chwi eich hunain, oedd Prifamcan y Gynnulleid-
 fa hon o'r dechreuad; a bod y Beibl yn dysgu
 i ni'r Dyledswyddeu hynny yn well nag un Llyfr
 arall yn y Byd, a bod Ymadroddion Duw we-
 di eu cyfjeithu yn bur ac yn ddiwyll i'ch Ta-
 fodjant chwi, fel y galloch beunydd fyned attunt,
 mi dybjais nad oedd dim a allwn ddywedud a wna-
 fwy o les i chwi, na'ch hyfforddi chwi pa fodd y
 darllenoeh y Llyfr cyfsegrlan hwnnw fel y bo
 hynny er budd i chwi. Fe ddysgir yno i chwi fod
 yn garedig i'w gilydd. A thra bo gennwch y cyfryw
 Ardymmer meddwl, fe ehwanega'ch Ymgynhul-
 jad blynyddol chwi Frawdgarwch; yr hwn fydd
 Rinwedd mor dra aiddrechog, a bod S. Pawl yn
 gorchymmyn yr unrhyw yn ddisrifol i'r Hebreaid,
 a hynny yn y Bennod ail nesaf gwedi iddo ofod
 allan Ffrwytheu rhagorol y Ffydd honno, yr hon
 yw Sall y petheu yr ydys yn eu goheithjo, a Sicerwydd
 y petheu nid ydys yn eu gweleds. **DIWEDD.**

Heb. xi. 1.

as all social as well as religious Virtues are taught
 in a more sublime manner in the Bible than in all
 the Books of the World besides, and as You have
 the Word of God elegantly and faithfully trans-
 lated into your own Language, to which You may
 daily have recourse; so I thought Directions how
 to read that Divine Book with Profit, might be of
 more Service to You than any thing else that I
 could say. You will there learn to be *kindly-affec-
 tioned one to another*; and with that Disposition
 your Yearly Meetings will increase Brotherly-love
 a Virtue which is particularly recommended by the
 Author to the Hebrews, soon after he had speci-
 fied the glorious Effects of that Faith, which is
 the Substance of things hoped for, and the Evident